

DUNCAN'S

Masonic Ritual and Monitor

OR

**GUIDE TO THE THREE SYMBOLIC DEGREES
OF THE ANCIENT YORK RITE**

AND

**TO THE DEGREES OF MARK MASTER, PAST MASTER,
MOST EXCELLENT MASTER, AND THE ROYAL ARCH**

BY

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**EXPLAINED AND INTERPRETED BY COPIOUS
NOTES AND NUMEROUS ENGRAVINGS**

REVISED EDITION

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PREFACE

THE objects which Freemasonry was founded to subserve are honorable and laudable; nor is it intended in the following pages to disparage the institution or to undervalue its usefulness. It has, at various times and in several countries, incurred the ill-will of political parties and of religious bodies, in consequence of a belief, on their part, that the organization was not so purely benevolent and philanthropic as its members proclaimed it to be. In the State of New York, many years ago, it was supposed, but we think unjustly, to wield a powerful political influence, and to employ it unscrupulously for sinister ends. The war between Masonry and Anti-Masonry which convulsed the State at that period is still fresh in the remembrance of many a party veteran. The Order, however, has long since recovered from the obloquy then heaped upon it, and is now in a flourishing condition in most parts of the civilized world.

The purpose of this work is not so much to gratify the curiosity of the uninitiated as to furnish a guide for the neophytes of the Order, by means of which their progress from grade to grade may be facilitated. Every statement in the book is authentic, as every proficient Mason will admit to himself, if not to be public, as he turns over its pages. The non-Masonic reader, as he peruses them, will perhaps be puzzled to imagine why matters of so little real importance to society at large should have been so industriously concealed for centuries, and still more surprised that society should have been so extremely inquisitive about them. "But such," as Old Stapleton says, in 'Jacob Faithful,' "is human nature." The object of the Order in making a profound mystery of its proceedings is obvious enough. Sea-birds are not more invariably attracted toward a lighted beacon on a dark night, than men to whatever savors of mystery. Curiosity has had a much greater influence in swelling the ranks of Masonry than philanthropy and brotherly love. The institution, however, is now sufficiently popular to stand upon its own merits, without the aid of clap-trap, so "via the mantle that shadowed Borgia."

It will be observed by the initiated, that the following exposition gives no information through which any person not a Mason could obtain admission to a Lodge. It is due to the Order that its meetings should not be disturbed by the intrusion of persons

who do not contribute to its support, or to the furtherance of its humane design, and whose motives in seeking admission to its halls would be impertinent and ungentlemanly. The clew to the *Sanctum Sanctorum* is, therefore, purposely withheld.

In its spirit and intention Masonry is certainly not a humbug, and in its enlightened age so excellent an institution should not incur the liability of being classed with the devices of charlatanry by affecting to wear a mystic veil which has long been lifted, and of which we are free to say, that, unlike that of the false prophet of Kohrassan, it has no repulsive features behind it.

The author of the following work does not conceive that it contains a single line which can in any way injure the Masonic cause; while he believes, on the other hand, that it will prove a valuable *vade mecum* to members of the Order, for whose use and guidance it is especially designed.

It will be seen that the "work" quoted in this treatise differs from that of Morgan, Richardson, and Alleyn; but as this discrepancy is fully explained at the close of the remarks on the Third Degree, it is not deemed necessary to make further allusion to it here.

THE AUTHORITIES REFERRED TO IN THIS WORK
ARE AS FOLLOWS:

"THE HISTORICAL LANDMARKS." By the Rev. G. Oliver, D. D. In two volumes. London: R. Spencer. 1845.

"THE THEOCRATIC PHILOSOPHY OF FREEMASONRY." By the same author and publisher. 1840.

"ORIGIN OF THE ENGLISH ROYAL ARCH." By the same, &c., &c., &c.

"A LEXICON OF FREEMASONRY." By Albert G. Mackey, M. D. Charleston: Burges & James. 1845.

"THE FREEMASON'S TREASURY." By the Rev. George Oliver, D. D. London: R. Spencer. 1863.

"THE INSIGNIA OF THE ROYAL ARCH." By the same author. London: R. Spencer. 1847.

"EXPOSITION OF THE MYSTERIES." An Inquiry into the Origin, History, and Purport of Freemasonry. By John Fellows, A. M. New York. 1835.

"BOOK OF THE CHAPTER." By Albert G. Mackey, M. D. New York: Macoy & Sickles. 1864.

"ALLYN'S RITUAL." New York: John Gowan.

"WEBB'S MONITOR." New York: Macoy & Sickles.

"TENT LIFE IN THE HOLY LAND." By Rev. Irenæus Prime, D. D. New York: Harper & Bros.

"MONITOR OF FREEMASONRY." By Jabez Richardson. Philadelphia, Pa.

Publisher's Announcement

Ezra A. Cook, who founded this publishing business in 1867, was unalterably opposed to secret orders. While many of our publications reflect his spirit, our books have been extensively adopted as text books in conferring the secret work of all standard orders, and the publishers, in continuing their sale, believe they are filling a much felt want.

In further justification, we submit the following from the pen of a noted Masonic authority. This quotation will naturally apply to treatises upon other secret orders:—

“The objection to treatises and disquisitions on Masonic subjects, that there is danger through them of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta of our art, as if no work had ever been written on the subject, while the world within—the Craft themselves—have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, a religion), have been elevated and enlarged.

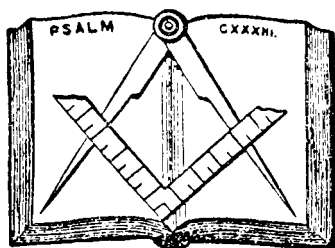
The truth is that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the ‘arcana’ of Masonry, there is no danger of his thus making an improper revelation to improper persons.”—Mackey, Ency. of Freemasonry, 1887 ed., p. 617.

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RITUAL AND MONITOR

OF

FREEMASONRY

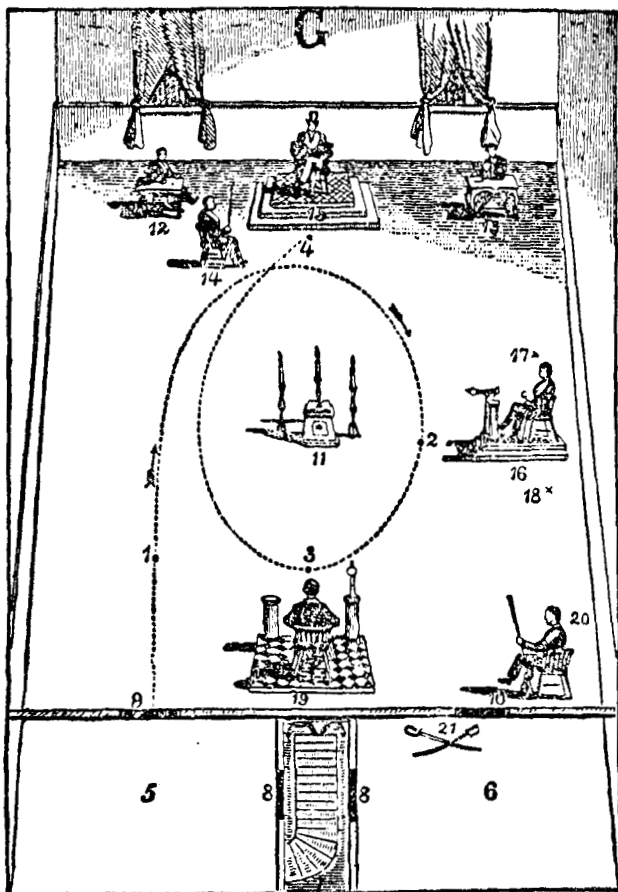


ENTERED APPRENTICE, OR FIRST DEGREE.

Seren Freemasons, viz , six Entered Apprentices and one Master Mason, acting under a charter or dispensation from some Grand Lodge, is the requisite number to constitute a Lodge of Masons, and to initiate a candidate to the First Degree of Masonry.

They assemble in a room well guarded from all cowans and eaves-droppers, in the second or third story (as the case may be) of some building suitably prepared and furnished for Lodge purposes, which is, by Masons, termed "the Ground Floor of King Solomon's Temple."

The officers take their seats, as represented in the Plate on page 8. Lodge-meetings are arranged as follows, viz.: a "regular" is held but once a month (i. e. every month on, or preceding, the full of the moon in each month); special meetings are held as often as the exigency of the case may seem to demand, if every night in the week, Sunday excepted. If Tuesday should be Lodge night, by Masons it would be termed, "Tuesday evening on or before the full of the moon, a regular night."



LODGE OF ENTERED APPRENTICES, FELLOW CRAFTS, OR MASTER MASONS.

1. Candidate prays. 2. First stop. 3. Second stop. 4. Third stop. 5. Room where candidates are prepared. 6. Ante-room where members enter the lodge. 7. Hall. 8. Doors. 9. Door through which candidates are admitted into the lodge. 10. Door through which members enter. 11. Altar. 12. Treasurer. 13. Secretary. 14. Senior Deacon. 15. Worshipful Master. 16. Junior Warden. 17 and 18. Stewards. 19. Senior Warden. 20. Junior Deacon. 21. Tyler.

All business relative to Masonry is done at a "regular," and in the Third, or Master Mason Degree. None but Master Masons are allowed to be present at such meetings; balloting for candidates is generally done on a "regular," also receiving petitions, committee reports, &c., &c.

A petition for the degrees of Masonry is generally received at a "regular" (though, as a common thing, Grand Lodges of each State make such arrangements as they may deem best for the regulation of their several subordinate Lodges).

At the time of receiving a petition for the degrees of Masonry, the Master appoints a committee of three, whose duty it is to make inquiry after the character of the applicant, and report good or bad, as the case may be, at the next regular meeting, when it is acted upon by the Lodge.

Upon reception of the committee's report, a ballot is had: if no black balls appear, the candidate is declared duly elected; but if one black ball or more appear, he is declared rejected.

No business is done in a Lodge of Entered Apprentices, except to initiate a candidate to the First Degree in Masonry, nor is any business done in a Fellow Crafts' Lodge, except to pass a Fellow Craft from the first to the second degree. To explain more thoroughly: when a candidate is initiated to the First Degree, he is styled as "entered"; when he has taken the Second Degree, "passed"; and when he has taken the Third, "raised" to the sublime Degree of a Master Mason. No one is allowed to be present, in any degree of Masonry, except he be one of that same degree or higher. The Master always wears his hat when presiding as such, but no other officer, in a "Blue Lodge" (a "Blue Lodge" is a Lodge of Master Masons, where only three degrees are conferred, viz.: Entered Apprentice, 1st Fellow Craft, 2d; Master Mason, 3d. Country Lodges are mostly all "Blue Lodges").

A Lodge of Fellow Craft Masons consists of five, viz.: Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons; yet seven besides the Tyler generally assist, and take their seats as in the Entered Apprentice's Degree. The Fellow Craft Lodge is styled by Masons "the Middle Chamber of King Solomon's Temple."

Three Master Masons is the requisite number to constitute a Masters' Lodge, which is called by Masons "the *Sanctum Sanctorum*, or, Holy of Holies of *King Solomon's Temple*." Although three are all that is required by "Masonic Law" to open a Third Degree Lodge, there are generally seven besides the Tyler, as in the other degrees.

All the Lodges meet in one room, alike furnished, for the con-

ferring of the different degrees (E. A., F. C., and M. M.); but they are masonically styled by the Craft as the Ground Floor, Middle Chamber, and *Sanctum Sanctorum*.



MOST WORSHIPFUL MASTER IN THE EAST

A person being in the room, while open on the First Degree, would not see any difference in the appearance of the room from a Master Masons' Lodge. It is the duty of the Tyler to inform all the brethren on what degree the Lodge is at work, especially those that arrive too late (i. e., after the Lodge has been opened), so that none will be liable to give the wrong sign to the Worshipful Master when he enters. If the Lodge is opened on the First Degree, there might be present those who had taken only one degree, and, if the brother arriving late should be ignorant of this fact, and make a Third Degree sign, they

would see it; consequently, caution on this point should always be given to such brethren by the Tyler, before entering the Lodge.

Usual way: Brethren that arrive too late come up to the ante-room, which they find occupied by the Tyler, sword in hand; after inquiring of the Tyler on what degree the Lodge is at work (opened), they put on an apron, and request the Tyler to let them in; the Tyler steps to the door, gives one rap (●), i. e. if opened on the First Degree; two raps (●●), if Second Degree; three raps (●●●), if the Third Degree; which being heard by the Junior Deacon, on the inside, he reports to the Master the alarm, as follows, viz.:

J. D.—Worshipful Master, there is an alarm at the inner door of our Lodge.

W. M.—Attend to the alarm, Brother Junior, and ascertain the cause.

Junior Deacon opens the door and inquires of the Tyler the cause of the alarm; when the Tyler will report the brethren's

names (which we will suppose to be Jones, Brown, and Smith).

J. D. (to the Master)—Brothers Jones, Brown, and Smith are without, and wish admission.

If they are known to the Master, he will say, "Admit them."

Deacon opens the door, and says, in an under tone of voice, "Come in." These brothers advance to the centre of the Lodge, at the altar make the dueguard, and sign of the degree on which the Lodge is opened, which is responded to by the Master, and then take their seats among the brethren. No brother is allowed to take his seat until he has saluted the Worshipful Master on entering a Lodge; and if one omits his duty in this respect, he is immediately reminded of it by either the Master or some one of the brethren present. The Tyler generally cautions the brethren, before entering the Lodge, about giving the sign, before passing them through the door; the Junior Deacon the same, as soon as they are in. This officer's station is at the inner door, and it is his duty to attend to all alarms from the outside, to report the same to the Master, and get his permission before admitting any one.

The author remembers seeing the dueguard and sign of a Master Mason given, while yet an Entered Apprentice Mason: he was sitting one evening in the Lodge, when a brother of the Third Degree came in, and very carelessly saluted the Master with the Master's dueguard and sign, undoubtedly supposing the Lodge open on that degree—a very common error among Masons.

In large cities there are often more than one Lodge. Some cities have ten or twenty, and even more; in the cities of New York and Brooklyn there are one hundred and thirty-five Lodges, besides Chapters, Councils, Commanderies, &c., &c. Consequently, there are Lodge-meetings of some sort every night in the week, excepting Sunday, and of course much visiting is going on between the different Lodges. The visitors are not all known to the Masters personally; but the brethren are, generally, acquainted with each other, and of course have often to be vouched for in some of the Lodges, or pass an examination; and for the purpose of giving the reader an idea of the manner in which they are admitted, the author will suppose a case, in order to illustrate it. Jones, Smith, and Brown, belonging to Amity Lodge, No. 323, in Broadway, New York, wish to visit Hiram Lodge, No. 449, of Twenty-fifth Street, and for that purpose go on Lodge night to the hall of Hiram Lodge, No. 449, and ask the Tyler for admission. The Tyler, perhaps, will say—Brothers, are you acquainted with our Master, or any of the brethren in the Lodge? Smith, Jones, and Brown will say, perhaps, Yes; or, We can't tell, but pass our names in, and if there are any acquainted with us, they will vouch

for our masonic standing. The Tyler does so, in the manner already described; and, if they are vouched for by either Master or any brother, they are admitted, the Tyler telling them on what degree the Lodge is opened, besides furnishing them with aprons.

On the evening of a Lodge-meeting, brethren generally get together at an early hour at the Lodge-room, which has been opened and cleaned out by the Tyler. On arrival of the Master, and the hour of meeting, the Master repairs to his seat in the east, puts on his *hat*,¹ sash, yoke, and apron, with gavel in hand, and says: "Brethren will be properly clothed and in order; officers repair to their stations for the purpose of opening."

At this announcement the brethren put on their aprons, and seat themselves around the Lodge-room, while the officers invest themselves with their yokes and aprons, and take their stations as represented in Plate on page 8, viz.: Senior Warden in the west; Junior Warden in the south; Senior Deacon in front of the Worshipful Master in the east, and a little to his right hand, with a long rod in hand; Junior Deacon at the right hand of the Senior Warden in the west, guarding the inner door of the Lodge, with rod in hand; Secretary at the left of the Worshipful Master, and Treasurer at the right; and, generally, two Stewards on the right and left of the Junior Warden in the south, with rods in hand. After all are thus seated, the Worshipful Master says: "Is the Tyler present? If so, let him approach the east."

At this command, the Tyler, who is all this time near the outer door of the Lodge, approaches the Worshipful Master's seat in the east, with yoke and apron on.

W. M.—Brother Tyler, your place in the Lodge?

Tyler—Without the inner door.

W. M.—Your duty there?

Tyler—To keep off all cowans and eavesdroppers, and not to pass or repass any but such as are duly qualified and have the Worshipful Master's permission.

W. M.—You will receive the implement of your office (handing him the sword). Repair to your post, and be in the active discharge of your duty. (See Note A, Appendix.)

The Tyler retires to the inside of the outer door of the ante-room, and all Lodge-doors are closed after him.

W. M. (gives one rap with his gavel, Junior Deacon rises up)

¹ In most foreign Lodges the Master wears his hat, while the rest of the brethren remain uncovered. This practice was followed by Mac-Kenzie Beverly Esq., when he held the office of D. P. G. M. for the East Riding of York.—*Historical Landmarks*, vol. I. p. 138.

before the candidate is required to strip, the Secretary gets his assent to the following interrogations, viz. (*Monitorial*):—

Do you seriously declare, upon your honor, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Yes (or, I do).

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

Yes.

Do you seriously declare, upon your honor, that you will conform to all the ancient established usages of the Order?

Yes.

The Secretary returns to the Lodge, and reports that the candidate has given his assent to the interrogations.



The candidate is now requested to strip.

J. D.—Mr. Gabe, you will take off your coat, shoes, and stockings, also your vest and cravat; and now your pantaloons; here is a pair of drawers for you. You will now slip your left arm out of your shirt-sleeve, and put it through the bosom of your shirt, that your arm and breast may be naked. The Deacon now ties a handkerchief or hoodwink over his eyes, places a slipper on his right foot, and afterwards puts a rope, called a cable-tow, once round his neck, letting it drag behind.¹

The figure is a representation of the candidate duly and truly prepared for the First Degree in Masonry.

The Junior Deacon now takes the candidate by the arm and leads him forward to the door of the Lodge, and gives three distinct knocks, when the Senior Deacon, on the inside, rises to his feet makes the sign of an Entered Apprentice to the Master, and says:

S. D.—Worshipful Master, there is an alarm at the inner door of our Lodge.

¹ Every initiated person, whether prince, peer, or peasant, is bound, at least once during his Masonic career, to pass through this emblematical feature of

SIXTH ORDER OF BUSINESS

W. M. (considering unfinished business). — No unfinished business.

SEVENTH ORDER OF BUSINESS

W. M. (disposing of such other business as may lawfully come before the Lodge).—Brethren, if there is no further business before this Lodge of Master Masons, we will proceed to close the same, and open an Entered Apprentices' Lodge, for the purpose of initiation.

Here Lodges differ, in the mode of lowering from a Masters' to an Entered Apprentices' Lodge. Some close entirely, and open on the First; but we will adopt a short way, that Lodges have at the present day.

W. M.—Brother Senior Warden, are you sure all present are Entered Apprentice Masons?

S. W.—I am sure, Worshipful, all present are Entered Apprentice Masons.

W. M.—If you are sure all present are Entered Apprentice Masons, you will have them come to order as such, reserving yourself for the last.

S. W. (gives three raps with his gavel, all rise to their feet).—Brethren, you will come to order as Entered Apprentice Masons.

The members place their hands in the position of a dueguard of an Entered Apprentice. (See Plate 1, page 16.) When the Master makes the sign, by drawing his hand across his throat, all follow suit; Worshipful then makes one rap with the gavel, Senior Warden one, and the Junior Warden one.

W. M.—I now declare this Lodge of Master Masons closed, and an Entered Apprentice in its stead. Brother Junior Deacon, inform the Tyler; Brother Senior Deacon, attend at the altar (which is placing both points of the compasses under the square). (Worshipful Master gives one rap, which seats the whole Lodge.) Brother Junior Deacon, you will take with you the necessary assistants (the two Stewards), repair to the ante-room, where there is a candidate in waiting (Mr. Gabe, for the First Degree in Masonry), and, when duly prepared, you will make it known by the usual sign (one rap).

The Junior Deacon and his assistants retire to the ante-room, but before they leave the Lodge-room they step to the altar, and make the sign of the First Degree to the Master. It is the duty of the Secretary to go out into the ante-room with them, and

hands it to the Deacon, who carries it to the Senior Warden in the west for his examination. As the Deacon leaves the Junior Warden's station, the Master says to him:

W. M.—Brother Junior Warden, how stands the ballot in the south?

J. W. (makes the sign of a Master Mason, see Fig. 6, page 18).—Clear in the south, Worshipful. (If not clear, and there should be a black ball or two, he would say—Not clear in the south, Worshipful.)

By this time the Senior Warden has examined, and the Master inquires of him:

W. M.—Brother Senior Warden, how stands the ballot in the west?

S. W.—Clear (or not) in the west, Worshipful. (Making the sign.)

By this time the Deacon has arrived at the Worshipful Master's station in the east. He looks in the box, and says:

W. M.—And clear (or not clear) in the east. Brethren, you have elected (or not) Mr. Joseph Locker to the First Degree in Masonry.

The other candidate is balloted for in the same manner.

FIFTH ORDER OF BUSINESS

W. M. (conferring Degrees).—Brother Junior Deacon, you will ascertain whether there are any candidates in waiting, and for what Degree, and report at once.

The Junior Deacon inquires of the Tyler and brethren generally, and reports. Some one will name a candidate who has been previously balloted for, who will probably be waiting in the ante-room.

J. D.—There is one, or two (as the case may be) now in waiting for the First Degree, Mr. Peter Gabe and Mr. John Milke.

W. M.—Brethren, there seems to be a good deal of business on hand this evening; but my business engagements are such as to render it impossible for me to be present very late, consequently we will confer the Degree upon Mr. Gabe only, and will call a special communication next week to attend to Mr. Milke's wants. You will inform Mr. Milke, Brother Junior Deacon, of our decision, and not keep him any longer in waiting. You will also say to Mr. Gabe, that as soon as we finish the regular business of the Lodge, he can have the First Degree conferred on him.

Junior Deacon does his duty.

—Brother Junior Deacon, the first and constant care of Masons when convened?

Junior Deacon—To see that the Lodge is duly tyled.

W. M.—You will attend to that part of your duty, and inform the Tyler that we are about to open a Lodge of Entered Apprentice Masons (Fellow Crafts, or Master Masons, as the case may be), and direct him to tyle accordingly.

The Deacon opens the door, and says to the Tyler—Brother Tyler, it is the orders of the Worshipful Master that you tyle this Lodge as an Entered Apprentice (Fellow Crafts, or Master Mason, as the case may be); then closes the door, gives one rap (two, if a Fellow Crafts', or three, if a Masters' Lodge), which is responded to by the Tyler.

J. D.—Worshipful Master, the Lodge is tyled.

W. M.—How tyled?

J. D.—By a brother of this degree, without the inner door, invested with the proper implement of his office (the sword).

W. M.—His duty there?

J. D.—To keep off all cowans¹ and eavesdroppers; suffer none to pass or repass, except such as are duly qualified, and have the Worshipful Master's permission. (Sits down.)

W. M. (one rap, Warden rises to his feet). — Brother Senior Warden, are you sure that all present are Entered Apprentice Masons (Fellow Crafts, or Master Masons? as the case may be).

S. W.—I am sure, Worshipful Master, that all present are Entered Apprentice Masons (or as the case may be).

W. M.—Are you an Entered Apprentice Mason?

S. W.—I am so taken and accepted among all brothers and fellows.

W. M.—Where were you first prepared to be made an Entered Apprentice Mason?

S. W.—In my heart.

W. M.—Where secondly?

S. W.—In a room adjacent to a legally constituted Lodge of such, duly assembled in a place representing the Ground Floor of King Solomon's Temple.

W. M.—What makes you an Entered Apprentice Mason?

¹ From the affair of Jephthah, an Ephraimite was termed a cowan. In Egypt, *cohen* was the title of a priest or prince, and a term of honor. Bryant, speaking of the harpies, says, they were priests of the sun; and, as *cohen* was the name of a dog as well as a priest, they are termed by Apollonius "the dogs of Jove." Now, St. John cautions the Christian brethren, that "without are dogs" (*κυνες*), cowans or listeners (Rev. xxii. 15), and St. Paul exhorts the Christians to "beware of dogs, because they are evil workers" (Phil. iii. 2). Now, *κυνες*, a dog, or evil worker, is the masonic *cowan*.—*Historical Landmarks*, vol. i. p. 349.

S. W.—My obligation.

W. M.—How many constitute a Lodge of Entered Apprentice Masons?

S. W.—Seven or more, consisting of the Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, Secretary, and Treasurer.

W. M.—The Junior Deacon's place?

S. W.—At the right hand of the Senior Warden in the west.

W. M. (two raps with his gavel, when all the officers of the Lodge rise to their feet).—Your duty there, brother Junior Deacon?

J. D. (makes the sign of an Entered Apprentice Mason, see Fig. 2, page 17).—To carry orders from the Senior Warden in the west to the Junior Warden in the south, and elsewhere around the Lodge, as he may direct, and see that the Lodge is tyled.

W. M.—The Senior Deacon's place in the Lodge?

J. D.—At the right hand of the Worshipful Master in the east.

W. M.—Your duty there, brother Senior?

S. D.—To carry orders from the Worshipful Master in the east to the Senior Warden in the west, and elsewhere around the Lodge, as he may direct; to introduce and clothe all visiting brethren; to receive and conduct candidates.

W. M.—The Secretary's place in the Lodge?

S. D.—At the left hand of the Worshipful Master in the east.

M. W.—Your duty, brother Secretary?

Sec.—To observe the Worshipful Master's will and pleasure, record the proceedings of the Lodge, transmit a copy of the same to the Grand Lodge, if required, receive all moneys paid into the Lodge by the hands of the brethren, pass the same over to the Treasurer, and take his receipt for the same.

W. M.—The Treasurer's place in the Lodge?

Sec.—At the right hand of the Worshipful Master in the east.

W. M.—Your duty there, brother Treasurer?

Treas.—To receive all moneys paid into the Lodge from the hands of the Secretary, keep a regular and just account of the same, and pay it out by the order of the Worshipful Master and the consent of the Lodge.

W. M.—The Junior Warden's station in the Lodge?

Treas.—In the south, Worshipful.

W. M.—Your duty there, brother Junior Warden?

J. W.—As the sun in the south, at high meridian, is the beauty and glory of the day, so stands the Junior Warden in the south, the better to observe the time, call the craft from labor to

refreshment, superintend them during the hours thereof, and see that the means of refreshment be not converted into intemperance or excess; and call them on to labor again, that they may have pleasure and profit thereby.

W. M.—The Senior Warden's station in the Lodge?

J. W.—In the west, Worshipful.

W. M.—Why in the west, brother Senior, and your duty there?

S. W.—To assist the Worshipful Master in opening and closing his Lodge, pay the craft their wages, if any be due, and see that none go away dissatisfied, if in my power to prevent, harmony being the strength of all institutions, more especially of this of ours.

W. M.—The Worshipful Master's station in the Lodge?

S. W.—In the east, Worshipful.

W. M.—Why in the east, and his duty there?

S. W.—As the sun rises in the east, to open and govern the day, so rises the Worshipful Master in the east (here he gives three raps with his gavel, when all the brethren of the Lodge rise, and, himself), to open and govern his Lodge, set the craft to work, and give them proper instructions.

W. M.—Brother Senior Warden, it is my orders that this Lodge be opened on the First Degree of Masonry (or Second, or Third Degree, as the case may be). For the dispatch of business during which time, all private committees, and other improper, un-masonic conduct, tending to destroy the peace of the same while engaged in the lawful pursuits of Masonry, are strictly forbidden, under no less penalty than a majority of the brethren present, acting under the by-laws of this Lodge, may see fit to inflict: this you will communicate to the Junior Warden in the south, and he to the brethren around the Lodge, that they, having due and timely notice, may govern themselves accordingly.

S. W. (turning to the Junior Warden in the south).—Brother Junior Warden, you have heard the orders of the Worshipful Master, as communicated to me from the Worshipful Master in the east. You will take notice, and govern yourself accordingly.¹

¹ The ceremony of OPENING THE LODGE is solemn and impressive. *Every brother is reminded of his duties and obligations.* The necessary precautions are employed to avoid the intrusion of the profane, and every member, being compelled to assume a share of the necessary forms, is thus admonished that Masonry is a whole of which each Mason forms a part.—*Lexicon.*

The first business which occupies the brethren at their stated meetings is what is technically called opening the Lodge. It is a solemn and imposing rite, and strongly fixes the attention of every serious Mason. *Every officer is made acquainted with his duty, and seriously impressed with the importance attached to his situation.*—*Theo. Phil.*, p. 272/73.

J. W. (to the Lodge).—Brethren, you have heard the orders of the Worshipful Master, as communicated to me through the Senior Warden in the west. You will please take notice, and govern yourselves accordingly.

W. M.—Brethren, together on the signs. (The signs of the three degrees are given, if opening on the Third Degree; but if only on the First Degree, Entered Apprentice, the Master would say, Together on the sign, and not signs. The Master always leads off in giving the sign or signs. The Master first makes the “duegard” of the First Degree, representing the position of the hands when taking the oath of an Entered Apprentice Mason, which is called the “duegard” of an Entered Apprentice, viz.: “My left hand supporting the Bible, and my right hand resting thereon.”

FIG. 1

DUEGARD OF AN ENTERED
APPRENTICE

After which the Master makes the sign of an Entered Apprentice Mason, which alludes to the penalty of the Entered Apprentice's obligation, which is imitated by all the brethren present.

[Explanation of Fig. 2.—Draw the right hand rapidly across the neck, as represented in the cut, and drop the arm to the side.—Remember that the dueguards and signs are all made with right angles, horizontals, and perpendiculars, with very slight, but marked pauses between each motion or part of the sign.]

The Master then makes the duegard of a Fellow Craft, which alludes to the position of the hands when taking the oath of a Fellow Craft Mason.

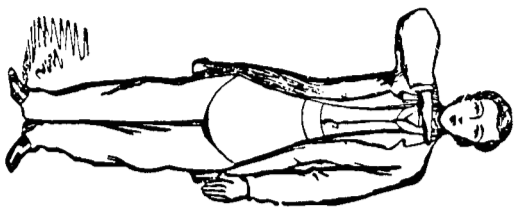
[Explanation of Fig. 3.—The left arm, as far as the elbow, should be held in a horizontal position, and the rest of the arm in a vertical position, forming a square. The right hand detached from the stomach, fingers extending outward.]

After which he gives the sign of a Fellow Craft, which alludes to the penalty of the Fellow Craft obligation.

[Explanation of Fig. 4.—In making the duegard and sign of the Fellow Craft, or Second Degree, care must be taken to drop the left arm suddenly and with spirit, as soon as the two motions are accomplished.]

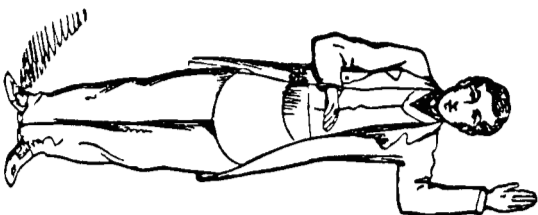
Next is the duegard of a Master Mason, which alludes to the position of the hands when taking the oath of a Master Mason, both hands resting on the Holy Bible, square, and compasses.

FIG. 2



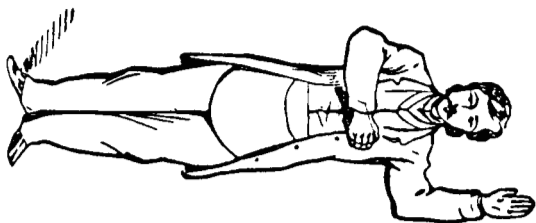
SIGN OF AN ENTERED
APPRENTICE

FIG. 3



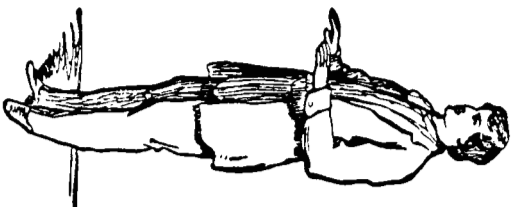
DEGREE OF A FELLOW
CRAFT MASON

FIG. 4



SIGN OF A FELLOW CRAFT
MASON

FIG. 5



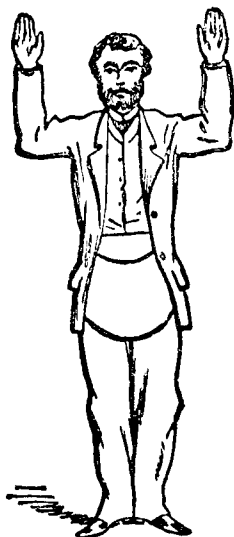
DEGREE OF A MASTER
MASON

FIG. 6



SIGN OF A MASTER MASON

FIG. 7



GRAND HAILING SIGN OF DISTRESS

And then (Fig. 6) the sign of a Master Mason, which alludes to the penalty of the obligation of a Master Mason.

[*Explanation of Fig. 6.*—In making this sign, draw the right hand (thumb in) across the stomach as low down as the vest, then drop the hand suddenly.]

The last sign given (Fig. 7) is the “grand hailing sign of distress.”

[*Explanation of Fig. 7.*—Raise the hands as represented in the cut, and drop them with spirit. Repeat this three times.]

The words accompanying this sign in the night, or dark, when the sign cannot be seen, are, viz.: “O Lord my God! is there no help for the widow’s son?” This sign is given by the Master, at the grave of our “Grand Master Hiram Abiff.”¹ (See Note B, Appendix.)

Master gives one rap with his gavel; Senior Warden, one;

¹ When a Mason enters a Lodge after it is opened and at work, he proceeds to the centre of the Lodge, at the altar, and, facing the Worshipful Master in the east, gives the dueguard and sign of the degree in which the Lodge is working. The dueguard is never omitted when the Master is addressed.

Junior Warden, one. Master one the second time, which is responded to by the wardens a second time, in the west and south, when the master makes the third gavel sound, which is responded to by the Wardens. These three raps are made, when opening the Lodge on the Third Degree; if opening on the Second, two raps only are used; First Degree, one rap each, first given by the Master, then Senior Warden, lastly Junior Warden. After which the Master takes off his hat, and repeats the following passage of Scripture:—

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more.” Amen!

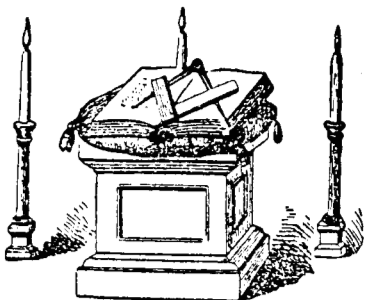
Responded to by all the brethren present: “Amen! So mote it be!”

W. M.—I now declare this Lodge opened on the First (or, as the case may be) Degree of Masonry. Brother Junior Deacon, you will inform the Tyler. (Deacon opens the Lodge-door, and delivers his message to the Tyler.)

W. M.—Brother Senior Deacon, you will attend at the altar. (Here the Senior Deacon steps to the altar, places the square above the compasses, if opened on the First Degree, viz.:)

W. M. (gives one sound of the gavel).—All are seated and ready for business.

If the Lodge is opened on the Third Degree, and at a regular meeting of the Lodge, the following would be the order of business; but as the reader may be a little anxious, besides curious, about the way and manner of raising the Lodge from the First to the Third Degree, the author will suppose the Lodge open on the First Degree, and, it being a regular Lodge-night, and business to transact, the Lodge must be raised to the Third or Masters’ Degree, as no business except that of initiation can be done on the First



COMPASSES, PLACED IN A LODGE OF ENTERED APPRENTICES, “BOTH POINTS COVERED BY THE SQUARE.” (See Note C, Appendix.)

Degree. The following manner is generally adopted among Masons at the present day, though there are two or three ways.

W. M. (gives one rap with his gavel).—Brother Senior Warden, are you sure that all present are Master Masons? (or Fellow Crafts, as the case may be.)

S. W.—I am not sure that all present are Master Masons, but will ascertain through my proper officers, and report.

S. W.—Deacons will approach the west (Deacons, both Junior and Senior, repair to the Warden's station in the west); first the Senior Deacon whispers the password of a Master Mason in the ear of the Junior Deacon (Tubal Cain), and the Senior Deacon whispers the same in the Senior Warden's ear, when one Deacon passes up one side of the Lodge, and the other the other side, and, as they go, stop at each brother present for the pass-word, which each brother rises up and whispers in the ear of the Deacon (Tubal Cain); if there are any present that cannot give it, the Deacons pass them by, especially if they are lower degree members (Entered Apprentices or Fellow Crafts), and after the Deacons have gone through the entire Lodge, they meet before the Worshipful Master in the east; the Senior Deacon gets the pass again from the Junior Deacon, and passes it up to the Master, and then they return to the Senior Warden in the west, and pass the same up to him in the same way, and take their seats again, as in Plate on page 8. The Warden then rises and says—All present are not Master Masons, Worshipful.

M. W.—All below the degree of Master Mason will please retire while we raise the Lodge. The Junior Deacon says to those below Master Mason, "Brothers, please retire," and he sees that they do so. After they are out, and the door is closed by the Junior Deacon, the Senior Warden says: "All present are Master Masons, Worshipful, and makes the sign of a Master Mason."

W. M.—If you are satisfied that all present are Master Masons, you will have them come to order as such, reserving yourself for the last.

S. W. (gives three raps with his gavel, when all in the Lodge rise to their feet).—Brethren, you will come to order as Master Masons.

Brethren all place their hands in the form of a duegard of a Master Mason. (See Fig. 5, page 17.)

S. W.—In order, Worshipful.

W. M.—Together on the sign, brethren; and makes the sign of a Master Mason (see Fig. 6, page 18), which is imitated by the officers and brethren, and lastly the Senior Warden. The Master gives one rap, Senior Warden one, Junior Warden one, and then

the Master again one rap, followed up by the Wardens, until they have rapped three times each.

W. M.—I now declare this Lodge open on the Third Degree of Masonry. Brother Junior Deacon, inform the Tyler. Brother Senior Deacon attend to the altar. (Raps once, and the officers and brethren take their seats.) (See Note D, Appendix.)

Order of business as follows, viz.:—

W. M.—Brother Secretary, you will please read the minutes of our last regular communication.

The Secretary reads as follows, viz.:—

MASONIC HALL, NEW YORK, *December 8, A. L. 5860.*

A regular communication of St. John's Lodge, No. 222, of Free and Accepted Masons, was holden at New York, Wednesday, the 10th of November, A. L. 5860.

<i>Present</i>	<i>Members</i>
Brother A. B., Worshipful Master.	Brother Luke Cozzans.
„ B. C., Senior Warden.	„ John Hart.
„ C. D., Junior Warden.	„ Peter Lewis.
„ D. E., Treasurer.	„ George Fox.
„ E. F., Secretary.	„ Robert Onion.
„ F. G., Senior Deacon.	„ Frank Luckey.
„ G. H., Junior Deacon.	„ Samuel Slick.
„ H. I., } Stewards.	„ Solomon Wise.
„ I. J., }	„ Henry Wisdom.
„ K. L., Tyler.	„ Truman Swift.

VISITING BROTHERS

Brother James B. Young, of Union Lodge, No. 16, Broadway, New York.

Brother George J. Jones, Rochester Lodge, No. 28, Rochester, New York.

Brother Benjamin Scribble, of Hiram Lodge, No. 37, New Orleans, Louisiana.

Brother Stephen Swift, of Cleveland Lodge, No. 99, Cleveland, Ohio.

Brother Robert Morris, of Lexington Lodge, No. 7, Lexington, Kentucky.

Lodge was opened in due form on the Third Degree of Masonry.

The minutes of the last communication of St. John's Lodge were read and confirmed.

The committee on the petition of John B. Crockerberry, a candidate for initiation, reported favorably, whereupon he was balloted for, and duly elected.

The committee on the application of D. C. Woolevert, a candidate for initiation, reported favorably; whereupon he was balloted for, and the box appearing foul, he was declared rejected.

The committee on the application of William S. Anderson, a candidate for initiation, having reported unfavorably, he was declared rejected, without a ballot.

A petition for initiation from Robert Chase, of Jersey City, accompanied by the usual fee of ten dollars (\$10), and recommended by Brothers Hart, Lewis, and Onion, was referred to a committee of investigation, consisting of Brothers Slick, Wise, and Swift.

Brother Samuel Brevoort, an Entered Apprentice, having applied for advancement, was duly elected to the Second Degree; and Brother Thomas Jansen, a Fellow Craft, was, on his application for advancement, duly elected to the Third Degree in Masonry.

Lodge of Master Masons was then closed, and a Lodge of Entered Apprentices opened in due form.

Mr. Charles Fronde, a candidate for initiation, being in waiting, was duly prepared, brought forward, and initiated as an Entered Apprentice Mason in due and ancient form, he paying the further sum of five dollars (\$5).

Lodge of Entered Apprentices closed, and a Lodge of Fellow Crafts opened in due form.

Brother Stephen Currie, an Entered Apprentice, being in waiting, was duly prepared, brought forward, and passed to the degree of a Fellow Craft, he paying the further sum of five dollars (\$5).

Lodge of Fellow Crafts closed, and a Lodge of Master Masons opened in due form.

Brother John Smith, a Fellow Craft, being in waiting, was duly prepared, brought forward, and raised to the sublime degree of a Master Mason, he paying the further sum of five dollars (\$5).

Amount received this evening, as follows:—

Petition of Robert Chase	\$10.00
Fellow Craft Charles Fronde	5.00
Fellow Craft Stephen Currie	5.00
Master Mason John Smith	5.00
	<hr/>
	\$25.00

All of which was paid over to the Treasurer.

There being no further business, the Lodge was closed in due form and harmony.

SAMUEL SLICK, Secretary.

Approved:

SOLOMON NORTHUS, W. M.

Such is the form which has been adopted as the most convenient mode of recording the transactions of a Lodge at the present day.

The minutes of a Lodge should be read at the close of each meeting, that the brethren may suggest any necessary alterations or additions, and then at the beginning of the next regular meeting, that they may be confirmed.

W. M.—Brother Senior Warden, have you any alterations to propose?

S. W. (makes the sign of a Master Mason, see Fig. 6, page 18.)—I have none, Worshipful.

W. M.—Have you any, Brother Junior Warden?

J. W. (sign, Fig. 6.)—None, Worshipful.

W. M.—Has any brother around the Lodge any alterations to propose? (None offering.) W. M.—Then, brethren, the motion is on the confirmation of the minutes of our last communication; all that are in favor of their confirmation will make it known by the usual sign of a Mason (see Fig 6, page 18—raise the right hand); those opposed, by the same sign, which is called the usual sign of a Mason. The question of confirmation is simply a question whether the secretary has faithfully and correctly recorded the transactions of the Lodge.

If it can be satisfactorily shown by any brother that there are any omissions or misentries, this is the time to correct them.

SECOND ORDER OF BUSINESS

W. M. (reading and referring petitions).—If the secretary has any petitions on his table, he will report to the Lodge, as follows: Worshipful Master, there are two petitions for membership, which are as follows, viz.:—

FORM OF PETITION

To the Worshipful Master, Wardens, and Brethren of St. John's Lodge, No. 222, of Free and Accepted Masons:

The petition of the subscriber respectfully sheweth, that, entertaining a favorable opinion of your ancient institution, he is de-

sirous of being admitted a member thereof, if found worthy. His place of residence is New York City, his age thirty-eight years, his occupation a bookseller. (Signed) ABNER CRUFF.

Recommended by Brothers Jones, Carson, and Fox.

NEW YORK, *December 1, 1860.*

Sec.—The next petition is from Peter Locke, recommended by Brothers Derby and Jackson. Both these petitions are accompanied by the usual fee of ten dollars each.

W. M.—Brethren, what is your pleasure respecting these petitions of Cruff and Locke?

Brother Hand—I would move that they be received, and a committee of investigation be appointed.

Brother Fast—I second that motion, Worshipful.

W. M.—Brethren, you have heard the motion. All those in favor of the motion, make it known by the usual sign; all to the contrary, the same.

W. M.—The petitions are received, and I would appoint, on the application of Mr. Cruff, Brothers Brevoort, Gore, and Ackerman; and, on the petition of Mr. Locke, Brothers Derby, Hart, and Barnes.

THIRD ORDER OF BUSINESS

W. M. (receiving reports of committees).—Brother Secretary, are there any committee reports due on your desk?

Sec.—There are two reports, Worshipful. One on the application of Mr. Robert Granger, and one on the application of Mr. Brady.

W. M.—Are the chairmen of those committees present?

Brother Pepper—Worshipful, as chairman of the committee to whom was referred the application of Mr. Robert Granger, I would say to the Lodge that I have examined into his character and find it good, and, consequently, report on it favorably. I think he will make a good Mason. In his younger days, he was rather wild; but now he is considered very steady, and a good member of society. (Here, sometimes, great and lengthy discussion arises. Some very conscientious and discreet brother thinks more thorough inquiry should have been made respecting Mr. Robert Granger's early history, the result of which is that he is not balloted for until the next regular meeting. This is no common thing, though.)

W. M.—Is the chairman of the committee to whom was referred the application of Peter Locke present?

Brother Melville—Worshipful, I am chairman of that com-

mittee, and report favorably. He is recommended as one of the best of men.

W. M.—Brethren, what's your pleasure with the petition of Mr. Locke?

Brother Jones—I move, Worshipful, that the report be received, committee discharged, and the candidate balloted for.

Brother Jackson—I second that motion.

W. M.—Brethren, you have heard the motion. All in favor of it, make it known by the usual sign; the contrary, the same.

FOURTH ORDER OF BUSINESS

W. M. (balloting for candidates, or admission).—Brother Secretary, are there any candidates to be balloted for?

Sec.—There are, Worshipful, two, viz.: Joseph Locker and Reuben Bruce.

W. M.—Brethren, we are about to ballot for two applicants for the First Degree in Masonry. The first is the petition of Mr. Joseph Locker. Any thing for or against this gentleman is now in order. (Here, if any brother has any thing against or for Mr. Locker, he is privileged to speak on the subject.) If nothing is offered, the Master says:

W. M.—If there is nothing to offer, we will proceed to ballot. Brother Senior Deacon, you will prepare the ballot-box.

Senior Deacon takes the ballot-box (which is a small box, five or six inches square, with two drawers in it, and a small hopper in the top, a hole from which passes down into the first drawer, which is empty and shoved in, while the lower one is drawn out and nearly full of both black and white balls), places the box on the altar in the middle of the Lodge, and takes his seat again.

W. M.—Brethren, you will proceed to ballot.

The balloting is done as follows, viz.: Master first; Secretary calls the names, commencing with the Senior Warden down to the Tyler, and, as their names are called, each Mason steps up to the box at the altar, makes the sign of Master Mason to the Master, and then takes from the lower drawer of the ballot-box a ball (white or black, as he sees fit), deposits it in the hopper above, and retires to his seat. So all vote.

W. M.—Have all voted? If so, Brother Senior Deacon, you will close the ballot.

Senior Deacon closes the drawer, and carries the box to the Junior Warden in the south. He pulls out the top drawer, looks to see if the drawer is "clear" or not, and then closes it and

hands it to the Deacon, who carries it to the Senior Warden in the west for his examination. As the Deacon leaves the Junior Warden's station, the Master says to him:

W. M.—Brother Junior Warden, how stands the ballot in the south?

J. W. (makes the sign of a Master Mason, see Fig. 6, page 18).—Clear in the south, Worshipful. (If not clear, and there should be a black ball or two, he would say—Not clear in the south, Worshipful.)

By this time the Senior Warden has examined, and the Master inquires of him:

W. M.—Brother Senior Warden, how stands the ballot in the west?

S. W.—Clear (or not) in the west, Worshipful. (Making the sign.)

By this time the Deacon has arrived at the Worshipful Master's station in the east. He looks in the box, and says:

W. M.—And clear (or not clear) in the east. Brethren, you have elected (or not) Mr. Joseph Locker to the First Degree in Masonry.

The other candidate is balloted for in the same manner.

FIFTH ORDER OF BUSINESS

W. M. (conferring Degrees).—Brother Junior Deacon, you will ascertain whether there are any candidates in waiting, and for what Degree, and report at once.

The Junior Deacon inquires of the Tyler and brethren generally, and reports. Some one will name a candidate who has been previously balloted for, who will probably be waiting in the ante-room.

J. D.—There is one, or two (as the case may be) now in waiting for the First Degree, Mr. Peter Gabe and Mr. John Milke.

W. M.—Brethren, there seems to be a good deal of business on hand this evening; but my business engagements are such as to render it impossible for me to be present very late, consequently we will confer the Degree upon Mr. Gabe only, and will call a special communication next week to attend to Mr. Milke's wants. You will inform Mr. Milke, Brother Junior Deacon, of our decision, and not keep him any longer in waiting. You will also say to Mr. Gabe, that as soon as we finish the regular business of the Lodge, he can have the First Degree conferred on him.

Junior Deacon does his duty.

SIXTH ORDER OF BUSINESS

W. M. (considering unfinished business). — No unfinished business.

SEVENTH ORDER OF BUSINESS

W. M. (disposing of such other business as may lawfully come before the Lodge).—Brethren, if there is no further business before this Lodge of Master Masons, we will proceed to close the same, and open an Entered Apprentices' Lodge, for the purpose of initiation.

Here Lodges differ, in the mode of lowering from a Masters' to an Entered Apprentices' Lodge. Some close entirely, and open on the First; but we will adopt a short way, that Lodges have at the present day.

W. M.—Brother Senior Warden, are you sure all present are Entered Apprentice Masons?

S. W.—I am sure, Worshipful, all present are Entered Apprentice Masons.

W. M.—If you are sure all present are Entered Apprentice Masons, you will have them come to order as such, reserving yourself for the last.

S. W. (gives three raps with his gavel, all rise to their feet).—Brethren, you will come to order as Entered Apprentice Masons.

The members place their hands in the position of a dueguard of an Entered Apprentice. (See Plate 1, page 16.) When the Master makes the sign, by drawing his hand across his throat, all follow suit; Worshipful then makes one rap with the gavel, Senior Warden one, and the Junior Warden one.

W. M.—I now declare this Lodge of Master Masons closed, and an Entered Apprentice in its stead. Brother Junior Deacon, inform the Tyler; Brother Senior Deacon, attend at the altar (which is placing both points of the compasses under the square). (Worshipful Master gives one rap, which seats the whole Lodge.) Brother Junior Deacon, you will take with you the necessary assistants (the two Stewards), repair to the ante-room, where there is a candidate in waiting (Mr. Gabe, for the First Degree in Masonry), and, when duly prepared, you will make it known by the usual sign (one rap).

The Junior Deacon and his assistants retire to the ante-room, but before they leave the Lodge-room they step to the altar, and make the sign of the First Degree to the Master. It is the duty of the Secretary to go out into the ante-room with them, and

before the candidate is required to strip, the Secretary gets his assent to the following interrogations, viz. (*Monitorial*):—

Do you seriously declare, upon your honor, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Yes (or, I do).

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

Yes.

Do you seriously declare, upon your honor, that you will conform to all the ancient established usages of the Order?

Yes.

The Secretary returns to the Lodge, and reports that the candidate has given his assent to the interrogations.

The candidate is now requested to strip.

J. D.—Mr. Gabe, you will take off your coat, shoes, and stockings, also your vest and cravat; and now your pantaloons; here is a pair of drawers for you. You will now slip your left arm out of your shirt-sleeve, and put it through the bosom of your shirt, that your arm and breast may be naked. The Deacon now ties a handkerchief or hoodwink over his eyes, places a slipper on his right foot, and afterwards puts a rope, called a cable-tow, once round his neck, letting it drag behind.¹

The figure is a representation of the candidate duly and truly prepared for the First Degree in Masonry.

The Junior Deacon now takes the candidate by the arm and leads him forward to the door of the Lodge, and gives three distinct knocks, when the Senior Deacon, on the inside, rises to his feet, makes the sign of an Entered Apprentice to the Master, and says:

S. D.—Worshipful Master, there is an alarm at the inner door of our Lodge.

¹ Every initiated person, whether prince, peer, or peasant, is bound, at least once during his Masonic career, to pass through this emblematical feature of



W. M.—You will attend to the alarm, and ascertain the cause. (The Deacon repairs to the door, gives three distinct knocks, and then opens it.)

S. D.—Who comes here?

J. D. (who always responds for the candidate) — Mr Peter Gabe, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful Lodge, erected to God, and dedicated to the holy Sts. John, as all brothers and fellows have done before.

S. D.—Mr. Gabe, is it of your own free-will and accord?

Mr. G.—I is.

S. D.—Brother Junior Deacon, is he worthy, and well qualified?

J. D.—He is.

S. D.—Duly and truly prepared?

J. D.—He is.

S. D.—Of lawful age, and properly vouched for?

J. D.—He is.

S. D.—By what further right or benefit does he expect to gain admission?

J. D.—By being a man, free born, of good repute, and well recommended.

S. D.—Is he such?

J. D.—He is.

S. D.—Since he is in possession of all these necessary qualifications, you will wait with patience until the Worshipful Master is informed of his request, and his answer returned.

Deacon closes the door and repairs to the altar before the Worshipful Master, raps once on the floor with his rod, which is

his profession, as an unmistakable pledge of fidelity. He may not like it. He may object to it. He may think it degrading. But he has no option. He cannot avoid it. If he seriously intends to be a Mason, he must endure it with patience, as an indispensable condition of his tenure. And accordingly no instance is on record where the privilege of initiation has been abandoned from a rejection of this preliminary ceremony. Nor has any one, when the rite has been completed, ever found reason to question its propriety. Such a proceeding is, indeed, utterly improbable, for it bears such a beautiful analogy to the customs of all primitive nations, that its origin may be reasonably ascribed to some unfathomable antiquity, which might probably extend—although we have no evidence of the fact—to a period before the universal deluge.

“The reverence indicated by putting off the covering of the feet,” says Dr. Kitts, “is still prevalent in the East. The Orientals throw off their slippers on all those occasions when we should take off our hats. They never uncover their heads, any more than we do our feet. It would everywhere, whether among Christians, Moslems, or pagans, be considered in the highest degree irreverent for a person to enter a church, a temple, or a mosque, with his feet covered. In like manner our Mosaic pavement is accounted pure and immaculate; and therefore no pollution can be tolerated on that sacred floor.” — *The Freemason's Treasury*, p. 177.

responded to by the Master with his gavel, when the same thing is passed through with as at the door, and the Master says:

W. M.—Let him enter, and be received in due form.

The Senior Deacon takes the compasses from off the altar, repairs to the door, opens it, and says:

S. D.—Let him enter, and be received in due form.

Senior Deacon steps back, while the Junior Deacon, with candidate, enters the Lodge, followed by the two Stewards. As they advance they are stopped by the Senior Deacon, who presents one point of the compasses to the candidate's naked left breast, and says:

S. D.—Mr. Gabe, on entering this Lodge for the first time, I receive you on the point of a sharp instrument pressing your naked left breast, which is to teach you, as it is a torture to your flesh, so should the recollection of it ever be to your mind and conscience, should you attempt to reveal the secrets of Masonry unlawfully.

The Junior Deacon now leaves the candidate in the hands of the Senior Deacon, and takes his seat at the right hand of the Senior Warden in the west: while the Senior Deacon, followed by the two Stewards, proceeds to travel once regularly around the Lodge-room, as follows, viz.: Senior Deacon takes the candidate by the right arm, advances a step or two, when the Master gives one rap with his gavel. (Deacon and candidate stop.)

W. M.—Let no one enter on so important a duty without first invoking the blessing of the Deity. Brother Senior Deacon, you will conduct the candidate to the centre of the Lodge, and cause him to kneel for the benefit of prayer.

S. D.—Mr. Gabe, you will kneel. (Candidate kneels.)

Worshipful Master now leaves his seat in the east, approaches candidate, kneels by his side, and repeats the following prayer, viz.:—

W. M.—Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us! Endue him with a competency of Thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of brotherly love, relief, and truth, to the honor of Thy Holy Name. Amen.

Responded to by all, "So mote it be."

W. M. (rising to his feet, taking candidate by the right hand, placing his left on his head).—Mr. "Gabe" (sometimes Masters say, "Stranger!"), in whom do you put your trust?

Candidate (prompted).—In God.¹

W. M.—Since in God you put your trust, your faith is well

¹ This is the first admission of a candidate before initiation. He avows his belief and trust in God; and it is on that avowal alone that his admis-

founded. Arise (assists candidate to rise), follow your conductor and fear no danger.

The Master retires to his seat in the east, and while the conductor (S. D.) is attending the candidate once around the Lodge-room, he repeats the following passage:—

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" &c., &c. (See opening, or Monitor's.) The reading is so timed as to be concluded when they have passed once around the Lodge-room to the Junior Warden's station in the south; as they pass each officer's station, east, south, and west, they give one sound with their gavels, viz.: first the Master, one (.); J. W., one (.); S. W., one (.); which has a good effect on the candidate, the sounds being near his ears as he passes by this conductor generally passing close up). Having passed once around the Lodge, they halt at the Junior Warden's station in the south.

J. W. (gives one rap; conductor one).—Who comes here?

Conductor (S. D.) — Mr. Peter Gabe, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God, and dedicated to the holy St. John, as all brothers and fellows have done before.

J. W.—Mr. Gabe, is it of your own free will and accord?

Mr. Gabe—It is.

J. W.—Brother Senior Deacon, is he worthy and well qualified?

S. D.—He is.

J. W.—Duly and truly prepared?



S. D. CONDUCTING CANDIDATE ONCE AROUND THE LODGE—FIRST DEGREE (ENTERED APPRENTICE).¹

sion among us is based. If he refused to acknowledge the being of a God, he would be at once rejected; but on the receipt of a solemn declaration that he puts his trust in God, the chief officer of the Lodge expresses his satisfaction, and tells him that where the name of God is invoked no danger can possibly ensue.—*Historical Landmarks*, vol. 1. p. 45.

¹ NOTE.—If more than one candidate is being initiated at once, they are required

S. D.—He is.

J. W.—Of lawful age, and properly vouched for?

S. D.—He is.

J. W.—By what further right or benefit does he expect to gain admission?

S. D.—By being a man, free born, of good repute, and well recommended.

J. W.—Since he is in possession of all these necessary qualifications, I will suffer him to pass on to the Senior Warden's station in the west.

Senior Warden, disposing of him in the same manner as the Junior Warden, suffers him to pass on to the Worshipful Master in the east, who makes the same inquiries as did the Wardens in the south and west, after which the Master says:

W. M.—From whence come you, and whither are you travelling?

S. D.—From the west, and travelling toward the east.

W. M.—Why leave you the west and travel toward the east?

S. D.—In search of light.

W. M.—Since light is the object of your search, you will re-conduct the candidate, and place him in charge of the Senior Warden in the west, with my orders that he teach this candidate to approach the east, the place of light, by advancing with one upright, regular step to the first stop, the heel of his right placed in the hollow of his left foot, his body erect at the altar (see Fig. 14), before the Worshipful Master in the east.

Senior Deacon conducts candidate back to the Senior Warden in the west, and says:

S. D.—Brother Senior Warden, it is the orders of the Worshipful Master, that you teach this candidate to approach the east, the place of light, by advancing on one regular upright step to the first stop; the heel of his right foot in the hollow of his left (see Fig. 14, p. 93), his body erect at the altar before the Worshipful Master in the east.

Senior Warden leaves his seat, comes down to the candidate, faces him towards the Worshipful Master, and requests him to step off with his left foot, bringing the heel of his right in the hollow of his left (see step 1, Fig. 14, page 93—before the candidate is requested to do this, he is led by the Warden within one pace of the altar). Senior Warden reports to the Worshipful Master.

S. W.—The candidate is in order, and awaits your further will and pleasure.

to take hold of each other's arms. Five are about as many as can be initiated at once; the same number "passed" to Second Degree; but only one at a time can be raised to the Master's Degree. Small Lodges cannot manage but one at a time conveniently.

The Master now leaves his seat in the east, and, approaching (in front of the altar) the candidate, says:

W. M.—Mr. Gabe, before you can be permitted to advance any farther in Masonry, it becomes my duty to inform you, that you must take upon yourself a solemn oath or obligation, appertaining to this degree, which I, as Master of this Lodge, assure you will not materially interfere with the duty that you owe to your God, yourself, family, country, or neighbor. Are you willing to take such an oath?

Candidate—I am.

W. M.—Brother Senior Warden, you will place the candidate in due form, which is by kneeling on his naked left knee, his right forming the angle of a square, his left hand supporting the Holy Bible, square, and compasses, his right hand resting thereon.

The Warden now places, or causes the candidate to be placed, in the position commanded by the Worshipful Master, as shown in Figure 8.

W. M.—Mr. Gabe, you are now in position for taking upon

FIG. 8



Master

Altar

Candidate

Conductor

CANDIDATE TAKING THE OATH OF AN ENTERED APPRENTICE

"Kneeling on my naked left knee, my right forming a square; my left hand supporting the Holy Bible, square, and compasses, my right resting thereon."

yourself the solemn oath of an Entered Apprentice Mason, and, if you have no objections still, you will say I, and repeat your name after me.

Master gives one rap with his gavel which is the signal for all present to assemble around the altar.

OBLIGATION

I, Peter Gabe, of my own free will and accord, in the presence of Almighty God, and this Worshipful Lodge, erected to him, and dedicated to the holy *Sts. John*,¹ do hereby and hereon (Master presses his gavel on candidate's knuckles) most solemnly and sincerely promise and swear, that I will always *hail*,² ever conceal, and never reveal, any of the arts, parts, or points of the hidden mysteries of Ancient Free Masonry, which may have been, or hereafter shall be, at this time, or any future period, communicated to me, as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regularly constituted Lodge of Masons; nor unto him or them until, by strict trial, due examination, or lawful information, I shall have found him, or them, as lawfully entitled to the same as I am myself. I furthermore promise and swear that I will not print, paint, stamp, stain, cut, carve, mark, or engrave them, or cause the same to be done, on any thing movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Masonry thereby unlawfully obtained through my unworthiness.

All this I most solemnly, sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental reservation or secret evasion of mind whatever, bind-

¹ Neither Adam, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Evangelist, nor St. John the Baptist belonged to the Masonic Order. It is unwise to assert more than we can prove, and to argue against probability. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons, and our traditions do not go back to their days.—*Dr. Dalcho, G. M. of South Carolina. Historical Landmarks*, vol. I, p. 89.

² "HAIL," or "HALE."—This word is used among Masons with two very different significations:

(1) When addressed as an inquiry to a visiting brother, it has the same import as that in which it is used, under like circumstances, by mariners. Thus, "Whence do you hail?" that is, of what Lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation "*Hael*," and should be spelled "hail."

(2) Its second use is confined to what Masons understand by the "tye," and in this sense signifies to conceal, being derived from the Saxon word "*helan*," to hide.—*Lexicon*.

ing myself under no less penalty than that of having my throat cut across,¹ my tongue torn out by its roots, and *my body buried in the rough sands of the sea*, at low-water mark,² where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.

W. M.—In token of your sincerity, you will now detach your hands, and kiss the book on which your hands rest, which is the Holy Bible.

After the candidate has kissed the Bible, he is asked by the Master:

W. M.—In your present condition, what do you most desire? Candidate (prompted).—*Light.*³

W. M.—Brethren, you will stretch forth your hands, and assist me in bringing our newly made brother to light.

Here the brethren surrounding the altar place their hands in form of duegard of an Entered Apprenticed Mason (see Fig. 1, p. 16).

W. M.—“In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the waters. And God said, Let there be light, and there was light.” (In some Lodges, at the last word, “light,” the brethren stamp their feet and clap their hands once; but this is nearly done away with now-a-days. Too much “Morganry” about it, as it is styled by Masons.)

Worshipful Master now gives one rap which is the signal for all to be seated but himself, he remaining at the altar.

I should remark here, that at the word “light,” the conductor

¹ In some Lodges, at the words “throat cut across,” one of the members, or the conductor, draws his hand across candidate’s throat: sometimes they draw the sword.

² A terrible instance of the consequences which attended a violation of this principle has been handed down to us in the story of Hipparchus, a Pythagorean, who, having out of spleen and resentment violated and broke through the several engagements of the society, was held in the utmost detestation, expelled from the school as a most infamous and abandoned person; and, as he was esteemed dead to the principles of virtue and philosophy, they had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times: instead of which, *his body was suffered to lie upon the sands of the seashore in the Isle of Samos, to be devoured by rapacious animals.*—*Theo. Phil.*, vol. I. p. 246/47.

³ Light is the first demand of a candidate at his initiation; and the material light is succeeded by an intellectual illumination.—*Historical Landmarks*, vol. I. p. 135.

strips off the hoodwink from the candidate's eyes, but keeps him yet kneeling at the altar.

W. M.—Brother Senior Deacon, I will now thank you to remove the cable-tow. (Rope is taken off candidate's neck.)

Some Masters say—As we now hold the brother by a stronger tie.

W. M.—My brother, on being brought to light in this degree, you discover both points of the compasses hid by the square, which is to signify that you are yet in darkness as respects Masonry, you having only received the degree of an Entered Apprentice. You also discover the three great lights of Masonry, by the help of the three lesser. The three great lights in Masonry are the Holy Bible, square, and compasses, which are thus explained: the Holy Bible is the rule and guide of our faith and practice; the square, to square our actions; the compasses, to circumscribe and keep us within bounds with all mankind, but more especially with a brother Mason. The three lesser lights are the three burning tapers which you see placed in a triangular form about this altar. They represent the sun, moon, and Master of the Lodge; and as the sun rules the day, and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge, with equal regularity.

W. M. (taking a step back from the altar).—You next discover me as the Master of this Lodge, approaching you from the east, under the dueguard, sign, and step of an Entered Apprentice Mason (Master making the dueguard, sign, and step, as represented and explained in Figs. 1, 2, and 14, pp. 16, 17), and, in token of my

FIG. 9



THE GRIP OF AN ENTERED APPRENTICE

brotherly love and favor, present you my right hand (takes the candidate by the right hand, who is yet kneeling at the altar), and with it the grip and word of an Entered Apprentice. (W. M. to candidate.) Grip me, brother, as I grip you. As you are yet unin-

formed, your conductor will answer for you. (Senior Deacon.)

W. M. (looking the Deacon in the eye, while holding candidate by the right hand).—I hail.

S. D.—I conceal.

W. M.—What do you conceal?

S. D.—All the secrets of Masons, in Masons, to which this (here presses his thumb-nail on the joint) token alludes.

W. M.—What is that?

S. D.—A grip.

W. M.—Of what?

S. D.—Of an Entered Apprentice Mason.

W. M.—Has it a name?

S. D.—It has.

W. M.—Will you give it me?

S. D.—I did not so receive it, neither will I so impart it.

W. M.—How will you dispose of it?

S. D.—I will letter and halve it with you.

W. M.—Letter and begin.

S. D.—No, you begin.

W. M.—You must begin.

S. D.—A.

W. M.—Z.

S. D.—Az.

W. M.—B.

S. D.—O.

W. M.—Bo.

S. D.—Boaz.

S. D. (pronouncing)—Boaz. (The old way of spelling this word, as represented by Morgan, Craft, Allyn, Richardson, and Barnard, was by syllabing it. See those books.)

W. M. (helping candidate to rise from the altar, by the right hand).—Rise, my brother, and salute the Junior and Senior Wardens as an obligated Entered Apprentice.

Here Lodges differ; some only pass candidate once around the room, and, as he passes the officers' stations, he gives the duegard and sign of an Entered Apprentice; while other Lodges require him to halt at the Wardens' stations, and pass through with the following ceremony, viz.: The Deacon takes candidate by the right arm, and passes around the altar to the Junior Warden's station in the south, stops, gives one rap with his rod on the floor, which is responded to by the Junior Warden with his gavel, once.

J. W.—Who comes here?

S. D.—An obligated Entered Apprentice.

J. W.—How shall I know him to be such?

S. D.—By signs and tokens.

J. W.—What are signs?

S. D.—Right angles, horizontals, and perpendiculars (┐, =, ||).

J. W.—What are tokens?

S. D.—Certain friendly or brotherly grips, by which one Mason may know another, in the dark as well as in the light.

J. W.—Give me a sign.

Senior Deacon gives the duegard, and directs the candidate to do likewise. (See duegard, Fig. 1, p. 16.)

J. W.—What is that?

S. D.—A duegard.

J. W.—Has it an allusion?

S. D.—It has; it alludes to the manner in which my hands were placed when I took upon myself the obligation of an Entered Apprentice Mason.

J. W.—Have you any further sign?

S. D.—I have. (Makes the sign of an Entered Apprentice. See Fig. 2, p. 17.)

J. W.—What is that?

S. D.—Sign of an Entered Apprentice Mason.

J. W.—Has it an allusion?

S. D.—It has, to the penalty of my obligation.¹

J. W.—Have you any further sign?

S. D.—I have not; but I have a token.

J. W.—Advance your token.

Senior Deacon makes candidate take the Junior Warden by the right hand.

J. W.—I hail.

S. D.—I conceal.

J. W.—What do you conceal?

S. D.—All the secrets of Masons, in Masons, to which this (here presses his thumb-nail on the joint) token alludes.

J. W.—What is that?

S. D.—A grip.

J. W.—Of what?

S. D.—Of an Entered Apprentice Mason.

J. W.—Has it a name?

S. D.—It has.

J. W.—Will you give it me?

S. D.—I did not so receive it, neither will I so impart it.

J. W.—How will you dispose of it?

S. D.—I will letter it, or halve it.

J. W.—Letter it, and begin.

S. D.—No, you begin.

J. W.—Begin you.

¹ *The palate and throat being the chief seat of irregular appetites, we are instructed by the first sign to avoid temptation by a proper restraint on our passions; that we may be temperate in all our indulgences, and never exceed the boundary-line of decency and decorum, under the penalty of disobedience, or the violation of those engagements which, as Masons, we have voluntarily assumed.—Theo. Phil., p. 289.*

S. D.—A.

J. W.—Z.

S. D.—Az.

J. W.—B.

S. D.—O.

J. W.—Bo.

S. D. (pronounces) — Boaz. In spelling this word — Boaz — always begin with the letter "A." This is one way that Masons detect impostors, *i. e.*, Morgan or book Masons.—(See Note E, Appendix.)

J. W.—I am satisfied, and will suffer you to pass on to the Senior Warden in the west for his examination.

The conductor and candidate pass on to the Senior Warden's station, where the same ceremony is gone through with, and suffers them to pass on to the Worshipful Master in the east. As they leave the west, and are nearly to the Master's station in the east, he gives one rap with his gavel, when they halt. The Master takes a white linen apron (sometimes a lambskin, which is kept for such purposes), approaches the candidate, hands it to him rolled up, and says:

W. M.—Brother, I now present you with a lambskin or white apron, which is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, and, when worthily worn, more honorable than the Star and Garter, or any other order that can be conferred on you at this time, or any future period, by kings, princes, and potentates, or any other persons, except it be by Masons. I trust that you will wear it with equal pleasure to yourself and honor to the fraternity. You will carry it to the Senior Warden in the west, who will teach you how to wear it as an Entered Apprentice.



ENTERED APPRENTICE'S
APRON

Deacon conducts candidate back to the west, and says:

S. D.—Brother Senior Warden, it is the order of the Worshipful Master, that you teach this new-made brother how to wear his apron as an Entered Apprentice.

The Senior Warden takes the apron and ties it on the candidate, with the flap turned up, remarking to the candidate as he does so: This is the way, Brother Gabe, that Entered Apprentices wore their aprons at the building of King Solomon's Temple, and so you will wear yours until further advanced. Senior Deacon now reconducts the candidate to the Worshipful Master in the east.

W. M.—Brother Gabe, agreeably to an ancient custom, adopted among Masons, it is necessary that you should be requested to deposit something of a metallic kind or nature, not for its intrinsic valuation, but that it may be laid up among the relics in the archives of this Lodge, as a memento that you were herein made a Mason. Anything, brother, that you may have about you, of a metallic nature, will be thankfully received—a button, pin, five or ten cent piece—anything, my brother.

Candidate feels for something—becomes quite confused. On examination, or reflection, finds himself very destitute, not being able to contribute one pin, his conductor having been careful to take every thing from him, in the ante-room, before he entered the Lodge;—finally stammers out that he has nothing of the kind with him, but if permitted to pass out into the ante-room, where his clothes are, he will contribute. This the Master refuses to do, of course, which only helps confuse the candidate more and more. After the Master has kept the candidate in this suspense some moments, he says:

W. M.—Brother Gabe, you are indeed an object of charity—almost naked, not one cent, no, not even a button or pin to bestow on this Lodge. Let this ever have, my brother, a lasting effect on your mind and conscience; and remember, should you ever see a friend, but more especially a brother, in a like destitute condition, you will contribute as liberally to his support and relief as his necessities may seem to demand and your ability permit, without any material injury to yourself or family.¹

W. M.—Brother Senior Deacon, you will now reconduct this candidate to the place from whence he came, and reinvest him with that which he has been divested of, and return him to the Lodge for further instruction.

Senior Deacon takes candidate by the arm, leads him to the centre of the Lodge, at the altar before the Worshipful Master in the east, makes due guard and sign of an Entered Apprentice, and then retires to the ante-room.

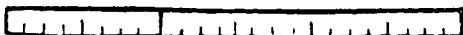
After candidate is clothed, the deacon ties on his apron, and, returning to the Lodge, conducts him to the Worshipful Master in the east, who orders the Deacon to place him in the northeast corner of the Lodge, which is at the Master's right.

W. M.—Brother Gabe, you now stand in the northeast corner of this Lodge, as the youngest Entered Apprentice, an upright man and Mason, and I give it to you strictly in charge as such ever to walk and act. (Some Masters preach great sermons to

¹ The Master, assisted by the Senior Warden, lays the chief corner-stone of a beautiful fabric.—*Theo. Phil.*, p. 274.

candidate on this occasion.) Brother, as you are clothed as an Entered Apprentice, it is necessary you should have the working-tools of an Entered Apprentice, which are the twenty-four-inch gauge and common gavel.

W. M.—The twenty-four-inch gauge is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day which we are taught to divide into



three parts, whereby we find a portion for the service of God and the relief of a distressed worthy brother, a portion for our usual avocations, and a portion for refreshment and sleep.

W. M.—The common gavel is an instrument made use of by operative masons to break off the superfluous corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting us, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.



W. M.—Brother Gabe, there is a lecture to this Degree, consisting of three sections, which you will at your earliest opportunity commit to memory.¹ The first section treats of the manner of your initiation; the second section, the reasons why, &c.; the third section, the form, furniture, lights, &c., &c. This lecture commences as follows:

FIRST SECTION

Q. From whence came you? (Some say, As an Entered Apprentice Mason.)

A. From a Lodge of the Sts. John of Jerusalem.

¹ The labors are conducted on a plan which is intended to produce an exciting spirit of emulation. Every individual is personally and in turn requested by the Worshipful Master to give his opinion on some specific doctrine or ceremony propounded from the Chair. He may, or he may not, be willing or able to comply with the demand. If the former, he enlightens the members by his disquisition; and if he declines the task, a slight sign is a sufficient negative, and the query is transferred to the next in succession, whose absolute freedom of will is acknowledged by leaving him at full liberty to act as he may feel disposed.—*The Freemason's Treasury*, p. 149.

Q. What came you here to do?

A. To learn to subdue my passions and improve myself in Masonry.

Q. Then I presume you are a Mason?

A. *I am so taken and accepted among all brothers and fellows.*
(See Note F, Appendix.)

Q. How do you know yourself to be a Mason?

A. By having been often tried, never denied, and willing to be tried again.

Q. How shall I know you to be a Mason?

A. By certain signs, a token, a word, and the perfect points of my entrance.

Q. What are signs?

A. Right angles, horizontals, and perpendiculars (\perp , $=$, \parallel).

Q. What are tokens?

A. Certain friendly or brotherly grips, by which one Mason may know another in the dark as well as in the light.

Q. Give me a sign.

Here give sign of Entered Apprentice. (See Fig. 2, p. 17.)

Q. Has that an allusion?

A. It has; to the penalty of my obligation.

Q. Give me a token.

Here give sign of Entered Apprentice. (See Fig. 2, p. 17.)

Q. I hail.

A. I conceal.

Q. What do you conceal?

A. All the secrets of Masons, in Masons, to which this (here press with thumb-nail the first joint hard) token alludes.

Q. What is that?

A. A grip.

Q. Of what?

A. Of an Entered Apprentice Mason.

Q. Has it a name?

A. It has.

Q. Will you give it me?

A. I did not so receive it, neither will I so impart it.

Q. How will you dispose of it?

A. I will letter it or halve it.

Q. Letter it, and begin.

A. No, you begin.

Q. Begin you. (Some say, No, you begin.)

A. A.

Q. Z.

A. Az.

Q. B.

A. O.

Q. Bo.

A. Boaz.

Q. Where were you first prepared to be made a Mason?

A. In my heart.

Q. Where were you next prepared?

A. In a room adjacent to a regularly constituted Lodge of Free and Accepted Masons. (See Note G, Appendix.)

Q. How were you prepared?

A. By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow around my neck; in which condition I was conducted to the door of a Lodge by a friend, whom I afterward found to be a brother.¹

Q. How did you know it to be a door, being hoodwinked?

A. By first meeting with resistance, afterward gaining admission.

Q. How gained you admission?

A. By three distinct knocks.

Q. What were said to you from within?

A. Who comes here?

Q. Your answer?

A. Mr.—, who has long been in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful Lodge, erected to God, and dedicated to the holy Sts. John, as all brothers and fellows have done before.

Q. What were you then asked?

A. If it was of my own free will and accord; if I was worthy and well qualified; duly and truly prepared; of lawful age and properly vouched for. All of which being answered in the affirmative, I was asked by what further right or benefit I expected to gain admission.

Q. Your answer?

A. By being a man, free born, of good repute, and well recommended.

Q. What followed?

A. I was directed to wait with patience until the Worshipful Master should be informed of my request, and his answer returned.

Q. What answer did he return?

¹ The Tracing Board combines all the Landmarks of the Degree, and includes the essence of its lectures and illustrations. It opens with mortality in its feeblest state; *poor and penniless, and blind and naked*; and conducts the pious inquirer to a glorious immortality.—*Historical Landmarks*, vol. 1. p. 134.

A. Let him enter, and be received in due form.

Q. How were you received?

A. On the point of a sharp instrument pressing my naked left breast.

Q. How were you then disposed of?

A. I was conducted to the centre of the Lodge, caused to kneel, and attend at prayer.

Q. After attending at prayer, what were you then asked?

A. In whom I put my trust.

Q. Your answer?

A. In God.

Q. What followed?

A. My trust being in God, I was taken by the right hand, and informed that my faith was well founded; ordered to arise, follow my conductor, and fear no danger.

Q. Where did you follow your conductor?

A. Once around the Lodge, to the Junior Warden's station in the south, where the same questions and like answers were asked and returned as at the door. (See Note H, Appendix.)

Q. How did the Junior Warden dispose of you?

A. He bid me be conducted to the Senior Warden in the west, and he to the Worshipful Master in the east, where the same questions were asked and like answers returned as before.

Q. How did the Worshipful Master dispose of you?

A. He ordered me to be reconducted to the Senior Warden in the west, who taught me to approach the east by one upright, regular step, my feet forming an angle of an oblong square, my body erect, at the altar before the Worshipful Master in the east.¹

Q. What did the Worshipful Master then do with you?

A. He made me a Mason in due form.

Q. What was that due form?

A. Kneeling on my naked left knee, my right forming a square, my left hand supporting the Holy Bible, square, and compasses, my right resting thereon, in which due form I took the solemn oath of an Entered Apprentice, which is as follows, viz.; (some Lodges require the obligation repeated, but not as a general thing).

Q. After the obligation, what were you then asked?

A. What I most desired.

¹ The candidate is obligated in the east and invested in the west; advances from west to east by right lines and angles, to typify the necessity of an upright life and well-squared actions; and he is subsequently placed in the northeast to receive instruction, as a corner-stone, from which a superstructure is expected to rise, perfect in its parts and honorable to the builder.—*The Freemason's Treasury*, p. 24.

Q. Your answer?

A. Light.

Q. Did you receive light?

A. I did, by the order of the Worshipful Master and the assistance of the brethren.

Q. On being brought to light, what did you first discover?

A. The three great lights in Masonry, by the help of the three lesser.

Q. What are the three great lights in Masonry?

A. The Holy Bible, square, and compasses.

Q. What are their Masonic use?

A. The Holy Bible is the rule and guide to our faith and practice; the square, to square our actions; and the compasses, to circumscribe and keep us within bounds with all mankind, but more especially with a brother Mason.

Q. What are the three lesser lights?

A. Three burning tapers, in a triangular position.

Q. What do they represent?

A. The sun, moon, and Master of the Lodge.

Q. Why so?

A. Because, as the sun rules the day, and the moon governs the night, so ought the Worshipful Master to endeavor to rule and govern his Lodge, with equal regularity.

Q. What did you then discover?

A. The Worshipful Master approaching me from the east, under the duegard and sign of an Entered Apprentice; who, in token of his brotherly love and favor, presented me with his right hand, and with it the grip and word of an Entered Apprentice and ordered me to arise and salute the Junior and Senior Wardens as an Entered Apprentice.

Q. After saluting the Wardens, what did you then discover?

A. The Worshipful Master approaching me from the east a second time, who presented me with a lambskin or white linen apron which he informed me was an emblem of innocence and the badge of a Mason; that it had been worn by kings, princes, and potentates of the earth; that it was more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star or Garter, or any other order that could be conferred on me at that or any time thereafter by king, prince, potentate, or any other person, except he be a Mason; and hoped that I would wear it with equal praise to myself and honor to the fraternity; and ordered me to carry it to the Senior Warden in the west, who taught me how to wear it as an Entered Apprentice.

Q. How should an Entered Apprentice wear his apron?

A. With the flap turned up.

Q. After being taught to wear your apron as an Entered Apprentice, what were you then informed?

A. That, agreeably to an ancient custom, adopted in every regulated and well-governed Lodge it was necessary that I should be requested to deposit something of a metallic kind, not from its intrinsic valuation, but that it might be laid up, among the relics in the archives of the Lodge, as a memorial that I was therein made a Mason; but, on strict examination, I found myself entirely destitute.

Q. How were you then disposed of?

A. I was ordered to be returned to the place from whence I came, and reinvested of what I had been divested of, and returned to the Lodge for further instructions.

Q. On your return to the Lodge, where were you placed, as the youngest Entered Apprentice?

A. In the northeast corner, my feet forming a right angle, my body erect, at the right hand of the Worshipful Master in the east, an upright man and Mason, and it was given me strictly in charge ever to walk and act as such.

Q. What did the Worshipful Master then present you with?

A. The working-tools of an Entered Apprentice Mason, which are the twenty-four-inch gauge and common gavel.

Q. What is their use?

A. The twenty-four-inch gauge is an instrument made use of by operative masons, to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three parts, whereby we find a portion for the service of God and the relief of a distressed worthy brother, a portion for our usual avocations, and a portion for refreshment and sleep.

The common gavel is an instrument made use of by operative masons, to break off the superfluous corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting us, as living stones of that spiritual building, that house not made with hands, eternal in the heavens.

This generally ends the first section of the lecture as given in Lodges at the present day; but as some Lodges persist still in keeping up the old lecture as revealed by William Morgan, in 1826,

and by Bernard, Allyn, Richardson, and others, the author will give it, that it may go to the world a complete Masonic lecture.

Q. What were you next presented with?

A. A new name.

Q. What was that?

A. Caution.

Q. What does it teach?

A. It teaches me, as I was barely instructed in the rudiments of Masonry, that I should be cautious over all my words and actions, especially when before its enemies.

Q. What were you next presented with?

A. Three precious jewels.

Q. What were they?

A. A listening ear, a silent tongue, and a faithful heart.

Q. What do they teach?

A. A listening ear teaches me to listen to the instructions of the Worshipful Master, but more especially to the cries of a worthy distressed brother. A silent tongue teaches me to be silent in the Lodge, that the peace and harmony thereof may not be disturbed, but more especially before the enemies of Masonry. A faithful heart, that I should be faithful and keep and conceal the secrets of Masonry and *those of a brother when delivered to me in charge as such, that they may remain as secure and inviolable in my breast as in his own, before being communicated to me.*

Q. What were you next presented with?

A. The Grand Master's check-word.

Q. What was that?

A. Truth.

Q. How explained?

A. Truth is a divine attribute, and the foundation of every virtue. To be good and true are the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain-dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

With a few other interrogations and answers the old lecture ends. These interrogations and answers are embodied in the new-fangled lecture as already given; they relate only to the demand for something of a metallic kind, reinvestment of candidate's clothing, northeast corner of the Lodge, &c., &c.

SECOND SECTION

Q. Why were you divested of all metals when made a Mason?

A. For the reason, first, that I should carry nothing offensive or defensive into the Lodge; second, at the building of King Solomon's Temple, there was not heard the sound of an axe, hammer, or any tool of iron.

Q. How could a building of that stupendous magnitude be erected without the aid of some iron tool?

A. Because the stones were hewed, squared, and numbered at the quarries where they were raised; the trees felled and prepared in the forests of Lebanon, carried by sea in floats to Joppa, and from thence by land to Jerusalem, where they were set up with wooden mauls, prepared for that purpose; and, when the building was completed, its several parts fitted with such exact nicety, that it had more the resemblance of the handy workmanship of the Supreme Architect of the universe than of that of human hands.

Q. Why were you neither naked nor clothed?

A. Because Masonry regards no one for his worldly wealth or honors; it is the internal, and not the external qualifications of a man that should recommend him to be made a Mason.

Q. Why were you neither barefoot nor shod?

A. It was in conformity to an ancient Israelitish custom: we read in the book of Ruth, that it was their manner of changing and redeeming; and to confirm all things, a Mason plucked off his shoe and gave it to his neighbor, and that was testimony in Israel. This then we do in confirmation of a token, and as a pledge of our fidelity; thereby signifying that we will renounce our own will in all things, and become obedient to the laws of our ancient institution.¹

Q. Why were you hoodwinked, and a cable-tow put about your neck?

A. For the reason, first, as I was then in darkness,² so I should keep the whole world in darkness so far as it related to the secrets of Free-Masonry. Secondly: in case I had not sub-

¹ Among the ancient Israelites, the SHOE was made use of in several significant ways. To put off the shoes imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. To unloose one's shoe, and give it to another, was the way of confirming a contract.—*Lexicon*.

² DARKNESS among Freemasons is emblematical of ignorance; for as our science has technically been called "Lux," or light, the absence of light must be the absence of knowledge. Hence the rule, that *the eye should not see until the heart has conceived* the true nature of those beauties which constitute the mysteries of our Order. Freemasonry has restored Darkness to its proper place, as a state of preparation.—*Lexicon*.

mitted to the manner and mode of my initiation, that I might have been led out of the Lodge, without seeing the form and beauty thereof.

Q. Why were you caused to give three distinct knocks?

A. To alarm the Lodge, and inform the Worshipful Master that I was prepared for Masonry, and, in accordance to our ancient custom, that I should ask. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Q. How did you apply this to your then situation in Masonry?

A. I asked the recommendation of a friend to become a Mason; through his recommendation I sought admission; I knocked at the door of the Lodge and it was opened unto me.

Q. Why were you received on the point of a sharp instrument pressing your naked left breast?

A. As that was an instrument of torture to my flesh, so might the recollection of it be to my conscience, should I ever presume to reveal the secrets of Free-Masonry.

Q. Why were you caused to kneel and attend at prayer?

A. Because no man should ever enter upon a great and important undertaking without first imploring the blessings of Deity.

Q. Why were you asked in whom you put your trust?

A. Because, agreeably to our most ancient institution, no Atheist could be made a Mason; it was therefore necessary that I should put my trust in Deity, or no oath would have been considered binding among Masons.

Q. Why were you taken by the right hand, ordered to arise, follow your conductor, and fear no danger?

A. It was to assure me, as I could not foresee nor avoid danger, that I was in the hands of a true and trusty friend, in whose fidelity I might with safety confide.

Q. Why were you conducted *once around the Lodge*?

A. That the brethren might see that I was duly and truly prepared.

Q. Why were you caused to meet with the several obstructions on your passage?

A. Because there were guards placed at the south, west, and east gates of the courts of King Solomon's Temple, to see that none passed or repassed but such as were duly and truly prepared and had permission; it was therefore necessary that I should meet with these several obstructions, that I might be duly examined before I could be made a Mason.

Q. Why were you caused to kneel on your naked left knee?

A. Because the left side is considered to be the weakest part of man; it was therefore to show that it was the weaker part of

Masonry I was then entering upon, being that of an Entered Apprentice.

Q. Why were you caused to rest your right hand on the Holy Bible, square, and compasses?

A. Because the right hand was supposed by our ancient brethren to be the seat of fidelity, and so they worshipped Deity under the name of *Fides*, which was supposed to be represented by the right hands joined, and by two human figures holding each other by the right hand; the right hand, therefore, we masonically use to signify in the strongest manner possible the sincerity of our intentions in the business in which we are engaged.

Q. Why were you presented with a lambskin or white linen apron, which is the badge of a Mason?

A. Because the lamb, in all ages, has been deemed an emblem of innocence; he, therefore, who wears the lambskin as a badge of a Mason is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into that celestial Lodge above, where the Supreme Architect of the universe presides.

Q. Why were you requested to deposit something of a metallic kind?

A. To remind me of my extremely poor and penniless state, and that, should I ever meet with a friend, more especially with a brother, in like destitute circumstances, I should contribute as liberally to his relief as his circumstances demanded, without any material injury to myself.

Q. Why were you conducted to the northeast corner of the Lodge, as the youngest Entered Apprentice, and there caused to stand upright like a man, your feet forming a square—receiving at the same time a solemn charge ever to walk and act uprightly before God and man?¹

A. Because the first stone of a building is usually laid in the northeast corner. I was therefore placed there to receive my first instructions where to build my future Masonic and moral edifice.

THIRD SECTION

Q. What is a Lodge?

A. A certain number of Masons duly assembled, with the Holy Bible, square, and compasses, and charter, or warrant empowering them to work.

¹ It was asserted by Aristotle, that "he who bears the shocks of fortune valiantly and demeans himself uprightly, is truly good, and of a SQUARE POSTURE, without reproach."—*Historical Landmarks*, vol. I. p. 189.

Q. Where did our ancient brethren usually meet?

A. On a high hill or in a low valley. (See Note 1, Appendix.)

Q. Why so?

A. The better to observe the approach of cowans, or eaves-droppers, ascending or descending.

Q. What is the form and covering of a Lodge?

A. An oblong square, extending from east to west, between the north and south, from the earth to the heavens, and from the surface to the centre.

Q. Why of such vast dimension?

A. To signify the universality of Masonry, and that a Mason's charity should be equally extensive.

Q. What supports this vast fabric?

A. Three great pillars, constituting Wisdom, Strength, and Beauty.

Q. Why are they so called?

A. Because it is necessary there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

Q. By whom are they represented?

A. By the Worshipful Master, and the Senior and Junior Wardens

Q. Why are they said to represent them?

A. The Worshipful Master represents the pillar of Wisdom, because he should have wisdom to open his Lodge, set the craft at work, and give them proper instructions. The Senior Warden represents the pillar of Strength, it being his duty to assist the Worshipful Master in opening and closing his Lodge, to pay the craft their wages, if any be due, and see that none go away dissatisfied, harmony being the strength of all institutions, more especially of ours. The Junior Warden represents the pillar of Beauty, it being his duty at all times to observe the sun at high meridian, which is the glory and beauty of the day.

Q. What covering has a Lodge?

A. A clouded canopy, or starry-decked heavens, where all good Masons hope to arrive, &c., &c. (See *Masonic Monitor*.)

Q. What furniture has a Lodge?

A. The Holy Bible, square, and compasses.

Q. To whom are they dedicated?

A. The Bible is dedicated to God, the square to the Master, and the compasses to the craft.

Q. Why are they thus dedicated?

A. The Bible is dedicated to God, because it is the inestimable gift of God to man, &c., &c. (See *Monitor*.)

Q. What are the ornaments of a Lodge?

A. The mosaic pavement, the indented tessel, and the blazing star.

Q. What are they?

A. The mosaic pavement is a representation of the Ground Floor of King Solomon's Temple, with a blazing star in the centre; the indented tessel, that beautiful tessellated border which surrounds it.

Q. Of what are they emblematical?

A. The mosaic pavement represents this world, which, though checkered over with good and evil, yet brethren may walk together thereon, and not stumble. (See *Monitor*.)

Q. How many lights has a Lodge?

A. Three.

Q. How are they situated?

A. East, west, and south.

Q. None in the north?

A. No.

Q. Why none in the north?

A. Because this and every other Lodge is, or ought to be, a true representation of King Solomon's Temple, which was situated north of the ecliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the north. We therefore, masonically, term the north a place of darkness.

Q. How many jewels has a Lodge?

A. Six: three movable, and three immovable.¹

Q. What are the movable jewels?

A. The rough ashler, the perfect ashler, and the trestle-board.

Q. What are they?

A. Rough ashler is a stone in its rough and natural state; the perfect ashler is also a stone, made ready by the working-tools of the fellow craft, to be adjusted in the building; and the trestle-board is for the master workman to draw his plans and designs upon.

Q. Of what do they remind us?

A. By the rough ashler we are reminded of our rude and imperfect state by nature; by the perfect ashler of that state of perfection at which we hope to arrive by a virtuous education, our

¹ Every Lodge is furnished with six JEWELS, three of which are movable and three immovable. The movable jewels, so called because they are not confined to any particular part of the Lodge, are the rough ashler, the perfect ashler, and the trestleboard. The immovable jewels are the square, the level, and the plumb. They are termed immovable, because they are appropriated to particular parts of the Lodge, where alone they should be found, namely, the square in the east, the level to the west, and the plumb to the south.—*Lexicon*.

own endeavors, and the blessing of God; and by the trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe, in the great book of Revelation, which is our spiritual, moral, and Masonic trestle-board.

Q. What are the three immovable jewels?

A. The square, level, and plumb.

Q. What do they masonically teach us?

A. The square teaches morality; the level, equality; and the plumb teaches rectitude of life.

Q. How should a Lodge be situated?

A. Due east and west.

Q. Why so?

A. Because, after Moses had safely conducted the children of Israel through the Red Sea, by Divine command he erected a tabernacle to God, and placed it due east and west, which was to commemorate to the latest posterity that miraculous east wind that wrought their mighty deliverance--this was an exact model of Solomon's Temple; since which time every well regulated and governed Lodge is, or ought to be, so situated.

Q. To whom were Lodges dedicated in ancient times?

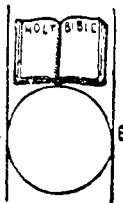
A. To King Solomon.

Q. Why so?

A. Because it was said he was our most ancient Grand Master, or the founder of our present system.

Q. To whom in modern times?

A. To St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons of Masonry; and since their time there is, or ought to be, represented in every regular and well-governed Lodge a certain "point within a circle," the point representing an individual brother, the circle the boundary-line of his conduct beyond which he is never to suffer his prejudices or passions to betray him. This circle is embodied by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; and upon the top rest the Holy Scriptures. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts it is impossible that he should materially err.



This ends the lecture¹ on the Entered Apprentices' Degree. But very few Masons are sufficiently posted in these lectures to answer every inquiry respecting them. Not one in a hundred ever gets them perfect, none but a few aspiring members seeking after office take the trouble to commit them to memory, and some of these do so very imperfectly. Most Masters, at the present day, qualify themselves for the office of Master by purchasing Richardson's or Avery Allyn's Masonic exposures. These works have, of course, to be amended. On perusing the present work the reader will be greatly surprised at the striking resemblance it bears to the works just mentioned, especially in the lectures; but let him mark the alterations, principally at the commencement of each lecture.

In some Lodges the following lecture is used, especially in the Northwestern States:

Q. What are the points of your profession?

A. Brotherly love, relief, and truth.

Q. Why so? (See *Masonic Monitors*, on "Brotherly Love, Relief, and Truth.")

Q. Brother, you informed me that I should know you by certain signs, and tokens, and words, and the points of your entrance. You have already satisfied me as to the signs and words. I now require you to explain to me the points of your entrance: how many, and what are they?

A. They are four: the Guttural, the Pectoral, the Manual, and the Pedestal, which allude to the four cardinal virtues, viz.: Temperance, Fortitude, Prudence, and Justice.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. See "*Guttural*," (p. 248.)

¹ Each Degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the Degree are set forth. This arrangement is called a LECTURE. In the Entered Apprentices' Degree, the first section describes the proper mode of initiation, and supplies the means of qualifying us for our privileges, and of testing the claims of others. The second section rationally accounts for all the ceremonies peculiar to this Degree. The third section explains the nature and principles of our institution, and instructs us in the form and construction of the Lodge, furnishing, in conclusion, some important lessons on the various virtues which should distinguish a Freemason.—*Lexicon*.

This virtue alludes to the Mason's obligation, which is the Guttural.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted; and which virtue was emblematically represented upon his first admission into the Lodge, on the point of a sharp instrument pressing his naked left breast. This alludes to the Pectoral.¹

Prudence teaches us to regulate our lives and actions agreeably to the dictates of our reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as to our future happiness. This virtue should it be the invariable practice of every Mason never to for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained. Especially, brother in Masonry, you should always remember your oath as an Entered Apprentice, while kneeling at the altar, on your naked left knee, your left hand supporting the Holy Bible, square, and compasses, your right resting thereon, which alludes to the Manual.

Justice is that standard or boundary of right which enables us to render to every man without distinction his just due. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof.

The charge you received while standing in the northeast corner of the Lodge, your feet forming a right angle, was an allusion to the Pedestal.

Q. How did Entered Apprentices serve their Master in ancient times, and how should they in modern?

A. With freedom, fervency, and zeal.

Q. How were they represented?

¹ Pectoral a breastplate; especially, a sacerdotal habit or vestment worn by the Jewish High Priest.—*Webster*.

A. By Chalk, Charcoal, and Clay. (See *Webb's Monitor*.)

Q. Why were they said to represent them?

A. Because it was said there was nothing more free than chalk, which, under the slightest touch, leaves a trace behind; nothing more fervent than charcoal to melt—when well lit, the most obdurate metals will yield; nothing more zealous than clay, or our mother earth, to bring forth.

CHARGE AT INITIATION INTO THE FIRST DEGREE

BROTHER: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having existed from time immemorial; and honorable, as tending in every particular so to render all men who will conform to its precepts. No human institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are *three great duties*, which, as a Mason, you are strictly to observe and inculcate—to God, your neighbor, and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as your chief good. To your neighbor, in acting upon the square, and doing unto him as you would he should do unto you: and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State you are to be a quiet and peaceable citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice bias your integrity, or influence you to be guilty of a dishonorable action. And although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary avocations, for these are on no account to be neglected; neither are you to suffer your zeal

for the institution to lead you into arguments with those who, through ignorance, may ridicule it. But, at your leisure hours, that you may improve in Masonic knowledge, you are to converse with well informed brethren, who will be always as ready to give as you will be ready to receive instruction.

Finally, keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

[If the candidate be a clergyman, add the following.]

You, brother, are a preacher of that religion, of which the distinguishing characteristics are universal benevolence and unbounded charity. You cannot, therefore, but be fond of the Order, and zealous for the interests of Freemasonry, which, in the strongest manner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue; which introduces peace and good-will among mankind, and is the centre of union to those who otherwise might have remained at a perpetual distance. So that whoever is warmed with the spirit of Christianity, must esteem, must love Freemasonry. Such is the nature of our institution, that, in all our Lodges, union is cemented by sincere attachment, hypocrisy and deceit are unknown, and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial affection.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both public and private, yet it is a full recommendation of a society to have these pursuits continually in view, as the sole objects of their association; and these are the laudable bonds which unite us in one indissoluble fraternity.

For the ceremony of closing a Lodge, see the end of the Third, or Master Masons' Degree, page 142.



PERFECT ASHLER



ROUGH ASHLER